

T H E  
*Conquests and Triumphs*  
 O F  
**G R A C E :**

B E I N G

A Brief Narrative of the *Success* which the Gospel hath had among the *INDIANS* of *Martha's Vineyard* (and the Places adjacent) in *New-England*.

W I T H

Some Remarkable *Curiosities*, concerning the *Numbers*, the *Customs*, and the present Circumstances of the *INDIANS* on that Island.

Further Explaining and Confirming the Account given of those Matters, by Mr. *Cotton Mather*, in the Life of the Renowned Mr. *John Eliot*.

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By MATTHEW MAYHEW.

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Attested by the Reverend Mr. *Nath. Mather*, and others.

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Whereto is Added,

An Account concerning the Present State of Christianity among the *Indians*, in other Parts of *New-England*: Expressed in the *Letters* of several Worthy Persons. best acquainted therewithal.

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L O N D O N, Printed for *Nath. Hiller*, at the *Princes Arms* in *Leaden-hall-street*, over against *St. Mary Axe*, 1695.

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1648 MAYHEW, MATTHEW. The Conquests and Triumphs of Grace: Being a Brief Narrative of the Success which the Gospel hath had among the Indians of Martha's Vineyard (and the Places adjacent) in New-England. With some Remarkable Curiosities, concerning the Numbers, the Customs, and the present Circumstances of the Indians on that Island. Further Explaining and Confirming the Account given of those Matters, by Mr. Cotton Mather, in the Life of the Renowned Mr. John Eliot, etc. 12mo. blue levant mor. extra, panelled and gilt sides, inside lined with morocco, by Bedford, uncut, very rare. London, Nath. Hiller, 1696

Mr. Menzies' copy sold for \$105. No copy, save the present one, has ever been sold at any public sale in the United States. It is unnoticed by Kennett, Ternaux, Rich, Stevens, or Field.

In a MS. note Mr. Murphy says "it is curious that Cotton Mather, who reprints in his *Magnalia*, Book VI., a portion of it, does not mention the author's name; and Prince, in his account of the Mayhews, who were engaged in teaching the Gospel to the Indians of Martha's Vineyard, makes no mention of Matthew Mayhew, who wrote this book, and was a minister among the Indians."

A Letter containing the Secret of  
Joshua, and the Indians of the  
C. American. Mather pp 63 to 68.  
Near end of this volume

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**W**E whose Names are under-written, are well Assured and Satisfied of the Truth of these Narratives, concerning the State and Success of the Gospel amongst the *Indians in New-England.*

*George Griffith.*

*Matthew Mead.*

*John How.*

*Vincent Alsop.*

*Isaac Chauncy.*

*Nath. Mather.*

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TO HIS EXCELLENCY

Sir. William Phipps *Knight.*

Captain General and Governour in  
Chief of the Province of the Massa-  
chusetts-Bay, in *New-England.*

TO THE HONOURABLE

William Stoughton *Esq;*

Lieutenant Governour.

TO Major GENERAL,

Wait Winthrop *Esq;*

To the Reverend, Increase Mather,  
*President* of Harvard Colledge.

AND

To the Reverend, Charles Morton,  
Pastor of the Church in *Charlstown.*

**S**HOULD I not make Honourable men-  
tion of Your Names, for Your conti-  
nual Care of, and Inspection into, the  
Great Work of *Civilizing* the *Indians*,  
and Promoting the Work for their *Conversion*;  
and the hope of future encouraging the Preach-  
ing of the Gospel, to such who as yet are

## THE DEDICATION.

Strangers to the God of *Israel*; I should be justly condemnable. I have in the insuing Scrole, presented to the World a *True Narrative*, though *Short*, of the Beginning, Progress and Present State of the *Indians* on *Martha's Vineyard* and Islands Adjacent, and Places on the Mainland to them relating, respecting their *Conversion*. That I have not spoken of other parts of *New England*, may be justly Excused; since I have Written little more than what is of my *own knowledge*: of other places I must have presumed from report. Of the *Calumnies* cast on the *Indian Professors*, I have in the discourse presented to Your view, (as in other things) spoken briefly, which I hope will be some Satisfaction to You. I shall only desire of You, that encouragement might be given to some *English*, or *Indian*, Spirited for such Service (humbly conceiving an *Indian* most probably like to effect the same) to visit the *Indians*, bordering on *New England*; who might carry to them the glad Tydings of the Gospel; but since I may not doubt Your Prudence, in this as in other your weighty Affaires; I shall not add to this, but Subscribe

Your EXCELLENCIES,

And

Your HONOURS,

Most Humble Servant,

*Martha's Vineyard,*

June 18. 1694.

MATTHEW MATHEW.



THE  
P R E F A C E.

**T**HAT Blessed Work, which is the Principal Subject of these following Narratives, was begun about Forty or Fifty Years ago: And there were then Published, for Three or Four Years successively, several Prints giving account of its Progress, under the Titles of, *The Day dawning, &c. Strength out of Weakness, &c. Tears of Repentance, &c.* to the great rejoicing of the Hearts of many Precious Saints of that Day. Since that Time, there hath been but little (that I know of) Communicated to the Publick, concerning that Affair; save only that Letter from my Dear Brother, Mr. Increase Mather, to Doctor John Leusden of Utrecht, which is here Inserted, and which was (soon after it was Received) Printed in Latine, as it was Written; and also Translated into French, and into English; and the French Translation Printed in the Netherlands, the Latine and the English here in London; first by it self, and the English again afterward in the Story of the Life of Mr. John Eliot, by my Dear Nephew Mr.

## The Preface.

*Cotton Mather: Which Life of Mr. Eliot was first Printed in New England, and hath been Printed thrice here in London, (tho' not without being greatly maimed, according to the Direction and Pleasure of our English Index Expurgatorius. This Letter when first Printed here, was Presented to the King by the Right Honourable the Lord Wharton. These other Papers, were joyned therewith, were lately Printed at Boston in New England, and sent over from thence to my Hand by my Dearest Brother there. I give this so Particular an Account concerning these Relations, that the Reader may rest assured and satisfied concerning the Truth and Certainty of Matter of Fact, as here reported.*

*The Jesuits about 130 Years ago, endeavoured to amuse the World by their Epistolæ Indicæ, and other Prints, with Stories of the Conversions wrought by them, and their Companions, in the East-Indies and Adjacent Isles. But, as many of the Stories which they tell are palpable and impudent Impostures, so if all that they vaunt of their Conversions were true, no milder Censure of them can be given than that which Christ passeth on the Conversions made by the Pharisees, who (he tells us) compassed Sea and Land to make one Proselyte; and when he was made, he became twofold more a Child of Hell than they who proselyted him. Of the Justness of this Judgment there needs no other Evidence than that Book Entitled, Manuale ad Sacramenta Ecclesiæ ministranda, D. Ludovici Coqueira Japonensis Episcopi operâ ad usum sui Cleri ordinatum. Cum*  
appro-

## The Preface.

approbatione & facultate. *Nangsaquij*, in Collegio Japonico Societatis Jesu. Anno Domini, MDCV. It is a Directory for the Ministering of their Sacraments, as also for Reconciling or Purifying Churches and Burying-Places, for making Holy-water, for blessing Priests Garments, New Crosses, a Paschal Lamb, Bread, New Fruits, Candles, New Houses, New Ships, Nets, New sown or planted Ground, Sick Cattle; as also for exorcising or driving out Devils from Bodies, from Storms of Hail and Lightning, from Haunted Houses; with more such Trumpery. It appears by it all along, what woful Christians they there make; the most Solemn Services wherein they are instructed, and to which they are engaged, being full of abominable Idolatries, foul and gross and satish Superstitions, execrable Blasphemies, horrid Conjurations, and damned Magical Practises: In all which their miserable Converts follow, and have going before them those Agents for Hell and Factors for the Devil, their wretched Priests and Perverters.

But in these New England Preachers, and Converts among the Indians: here, the Reader will find nothing but the Plainness and Simplicity of the Gospel, and the Power of the Grace of Christ accompanying it.

It must be confessed, they have not in use among them either Lorallike Bishops, or Pompons Ceremonies, or Set Forms of Human Composure and Prescribing for Publick Prayer and Praise. But surely there may be Real Converts to Christ, True and Pure Churches,

## The Preface.

*Churches, and Acceptable Worship tendered up to God, without those Things which the Scripture knoweth nothing of. The truth is, those Persons whom the Lord hath used and honoured in this Blessed Work, have no more fondness for such Things, than the Zealots for them have for the Preaching and Propogating of the Gospel. But be Men of what Perswasion soever, if they be good, and be of Holy Paul's Spirit, they will nevertheless rejoice, That however Christ is Preached and Received among those who, they and their Fore-fathers for many Generations, even beyond all Memory or Record, sate in Darknes, and in the Region and Shadow of Death, if ever any did. These Assaults upon the so long quietly continued Possession of the Devil, and the rescuing so many of his miserable Thralls from his Power, it is likely hath much enraged him against New-England, and caused him to bear a singular Spite to that Plantation: And certain it is, he hath by his Instruments raised more Trouble to those Colonies, than to any other of the English Nation in America.*

*That this Work of Gospellizing the Barbarous Indians hath been set on foot so soon; kept alive so long, and carried on to such a Progress, by a Generation of Dissenters, should be lookt upon as a Real upbraiding of the other Colonies of the English Nation in those Goings-down of the Sun, for their great Neglectfulness of it. Never let it be said, nor let there be occasion given for it to be thought, that the English Prelacy, Liturgy, and Ceremonies,*  
will

The Preface.

will not admit of the Gospel's being Preached to blind perishing Heathens, that they might be saved; nor that the Users and Approvers thereof can have no Heart or Zeal for such a Good Work. O that what of that kind hath been done in New England, might provoke others to an earnest Imitation of this Example, and an holy Emulation of them in this Work so manifestly tending to the Glory of Christ! So prayeth

This 29th. of the 11th.  
Month, 1694.

Nath. Mather.

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Of the *Indians* Inhabiting  
in *New - England*, and  
Adjacent Provinces.

**T**O speak more of the *Original* of this People, than that they are descended from the Loins of their great Grandfather *Adam*, however divers worthy men, have their divers Sentiments; I shall not pretend; but that they are Originally of *one Language* is most evident: nor is the admired knowledge of those Ancients so admirable, for their ready speaking more than *Twenty Languages* which may rationally be supposed to have been but *one* Originally; though suffering some Change, by occasional accidents: We know, the divers pronouncing of the same words, without difference in *Dialect*, may render the speaker hardly intelligible, to him that writes alike with him; nor do I think the speech of these *Americans* so divers, but that an *Indian* who is well

well acquainted with *his own*, may by conversing with *those*, supposed of a *different* and *other* speech, promptly Express himself in very few years, so as to be well understood by *Forty* of these Nations; who by reason of *Wars*, the want of *Traffick* and *Commerce*, and the advantage, other Nations have had by *Literature*; have severally suffered much alteration of that Language, at first indifferently spoken by all, which yet is not more differing, than the present Language of the English, from their speech not many hundred years since; which although it would not readily be understood, by a present *Londoner*, if he should speak with his great Grand-father, who than lived, yet hath not so altered, but no long Converse, might render them mutually intelligible. Of words not unlike in the *Indian* Tongue hardly intelligible without customary discourse of Nation with Nation, I might instance in above an hundred; such as *Nuppaw*, *Duppaw*, *Ruppaw*, the Sun; *Arzik*, *Ahtooque* &c. a Deer; *Winnit*, *Wirrit*, Good; and the like, *Pum*, *Pum me*, *Pim*, Oyl or Fat; these and the like, were doubtless the same words, little altered; beside which, the alone difference in Pronouncing the same word, might seem a great difference in the Speech or Language: for Example, *Wirrit* pronounced short, sounds *Writ*, and might be not less readily understood, by differently accenting the same word; to which I might add words, as such,

Expressing

Expressing the mind of the speaker, being Compounded of other words, suitable for such Composition, yet as such might be called new, or distinct from a speech in former use; of which words, near the one half of this Peoples Language is. I have been the larger concerning their Language, that such English whose hearts may incline to so good and great a work, may be encouraged, to go among those who yet have hardly heard the Name of the LORD named among them.

Their Government was purely *Monarchical*; and as for such whose dominions extended further than would well admit the Princes personal guidance, it was committed into the hands of *Lieutenants*, *Government.* who Governed with no less absoluteness, than the Prince himself: notwithstanding in matters of difficulty, the *Prince* Consulted with his Nobles, and such whom he esteemed for Wildom; in which it was admirable to see the Majestick deportment of the Prince, his Speech to his Council, with the most deliberate discussion of any matter proposed for their advice; after which what was by him resolved, without the least hesitation was applauded, and with at least a seeming Alacrity attended.

The *Crown* (if I may so term it) alwayes descended to the *Eldest Son* (though Subject to usurpa-

usurpation) not to the *Female*, unless in defect of a *Male* of the Blood; the Blood Royal, being in such Veneration among this People, that if a Prince had issue by divers Wives, such Succeeded as Heir who was Royally descended, by the Mother, although the Youngest; esteeming his issue by a *Venter* of less quality than a Princess, not otherwise than *Sachims* or *Noble-men*.

Their *Nobles* were either such who descended from the Blood Royal, or such on whom the Prince bestowed part of his Dominions with the *Royalties*; or such whose descent was from Ancestors, who had time out of mind been Esteemed such.

Their *Yeomen* were such who having no stamp of *Gentility*, were yet esteemed as having a natural right of living within their Princes Dominion, and a Common use of the *Land*; and were distinguished by two Names or Titles, the one signifying *Subjection*, the other, *Tiller of the Land*.

Although this People retained nothing of *Record*, nor use of *Letters*, yet there lived among them many Families,

milics, who although the time of their Forefathers first inhabiting among them, was beyond the Memory of man, yet were known to be *Strangers* or *Forreigners*, who were not Priviledged with *Common Right*, but in some measure Subject to the *Yeomanry*, nor were not dignified, in attending the Prince, in *Hunting* or like Exercise; unless called by particular favour.

The Princes, as they had not other *Revenue*, than the *Presents* of their Subjects ( which yet was counted, *Due debt* ) *Wrecks* of the Sea, with the *Skins* of Beasts *Revenue.* killed in their dominion, and many like things, as *First Fruits*, &c. so they wanted none; for in case of *War*, both *People* and *Estates* was wholly at their dispose; therefore none demanded nor Expected *Pay*. If we respect their *Court*, it was doubtless maintained in great Magnificence, in distinction from the *Subject*, which is the utmost can be obtained by the Greatest Monarch; their Families, and attendants, being well Cloathed, with *Skins* of *Moos*, *Bear*, *Deer*, *Beaver*, and the like: The Provisions for their Table, as *Flesh*, *Fish*, *Roots*, *Fruits*, *Berries*, *Corn*, *Beanes*, in great abundance and variety, was alwayes brought by their Neighbouring Subjects; of all which they were as void of Care, as the most Potent Princes in the Universe.

As the Prince was acknowledged, *Absolute Lord* on the *Land*, so he had no less Sovereignty at *Sea*: for as all belonged to him, which was stranded on the Shore of his *Sea-Coast*, fr, whatever *Whales* or other *Wreck* of Value, floating on the Sea, taken up, on the Seas washing his Shores, or brought and Landed, from any part of the Sea, was no less his own.

I shall conclude this brief account of the *Indians* in general with what long since passed between the late much Honoured, Mr. *Thomas Mayhew*, and an *Indian Prince*, who ruled a large part of the Main-land.

This Prince coming to *Martha's Vineyard*, with his usual attendants, being about *Eighty* Persons, well Armed, came to Mr. *Mayhew's* House, and being admitted, sat down; Mr. *Mayhew* entred the Room, but being acquainted with their Customs, took no notice of the Prince's being there (it being with them in point of Honour incumbent on the Inferiour to Salute the Superiour :) a considerable time being past the Prince broke Silence, and said, *Sachem* (a word importing in their Language not more than Noble, or Worshipful) *Mr. Mayhew*, are you well? to which having a Friendly reply; and treating of several things, and of the Island

*Martha's*

*Martha's Vineyard*, being Peopled with English; the Prince desiring something wherein the English were concerned, Mr. *Mayhew* promising to effect what he desired; immediately Subjoyned, that he must *First speak with the Inhabitants*; the Prince demanded why he recalled his Promise; for said he, *What I Promise or Speak is alwayes true; but you English Governours cannot be true; for you can't make your words nor intentions true; but mine are alwayes true, for I make them true*; greatly disdaining the *Popular Government* of the English in this Country.

Having Promised an account of the *Conversion* of many *Indians* Inhabiting these parts of *America*, it may well be Expected I should say something of their *Religion*, while *Heathen*.

They generally acknowledged and worshipped *Many gods*; therefore greatly esteemed and revered their *Priests*, *Powaws* or *Wizards*, who were esteemed as *Religion*. having immediate converse with the *gods*: to them therefore they addressed themselves in all difficult cases: yet could not all that desire that *dignity* (as they esteemed it) obtain *Familiarity* with the *Infernal Spirits*; nor were all *Powaws* alike Successfull in their addresses: but they become such either by *immediate Revelation*, or in the use of certain *Rites* and *Ceremonies*, Tradition had left as means conducting to that end: insomuch that Parents

often out of certain Zeal dedicated their Children to the *gods*, and Educated them accordingly, observing certain *Diet*, debarring *Sleep*, &c. yet of the many thus designed, but few obtained their desire.

Supposing that where the Practice of *Witchcraft* has been highly esteemed, there may be given the plainest demonstration, of Mortals having Familiarity with *Infernal Spirits*; I am willing to let my Reader know that not many years since, dyed here one of the *Powaw's*, who never pretended to *Astrological knowledge*, yet could precisely inform such who desire his Assistance, from whence *Goods Stolen* from them were taken, and whither carried; with many things of the like nature: Nor was he ever known to endeavour the concealing his knowledge, to be immediately from a *god Subservient to him, that the English worshipped*. This *Powaw* being by an English-man, worthy of Credit (who lately informed me of the same) desired to advise him, who had Stolen certain Goods which he had lost, having formerly been an eye witness of his ability; the *Powaw* after a little pausing, demanded why he requested that from him, since himself served another God, that therefore he could not help him; but added, *If you can believe that my god will help you, I will try what I can do*; which diverted the man from further inquiry. I must a little digress, and tell my Reader that this *Powaw's Wife* was accounted a Godly



a Godly Woman, and lived in the practise and profession of the *Christian Religion*, not only by the approbation, but encouragement of her Husband ; She constantly *Prayed* in the Family, and attended the *Publick Worship* on the Lords Dayes : He declared that he could not blame her, for that she Served a God that was above his ; but that as to himself, his gods continued kindness, obliged him not to forsake his Service.

That the *Powaw's* by the Infernal Spirits often killed Persons, caused *Lameness* and *Impotency*, as well as shewed their Art in performing things, beyond *Humane*, by *Diabolick Skill*, such who have conversed much among them have had no reason to question.

Their practise was, either by desiring the *Spirit* to them appearing to perform, what mischief they intended ; or to form a piece of *Leather* like an *Arrow-head*, tying a hair there-to : or using some *Bone*, as of *Fish* (that it might be known *Witchcraft*, to the bewitched) over which they performed certain *Ceremonies* ; and dismissed them to Effect their desire. Such *Inchanted* things, have most certainly, either entered the *Bodies* of the intended to be by them wounded ; or the *Devil* hath formed the like, within their *Flesh*, without any outward breach of the *Skin* ; which we have good reason to believe, the *Powaw's* acknowledging that practice, and such things having been taken out of the

*Flesh* or the supposed to be bewitched. Or by their Seizing something of the *Spirit* (as the Devil made *them* think) of such they intended to Torment or kill, while it wandered, in their Sleep: This they kept being in Form of a Fly, closely imprisoned; and according as they dealt with this, so it Fared with the *Body* it belonged to.

*Of the Cures performed by them, on the Bewitched, I could give many instances; I shall briefly hint at two.*

The one, of an *Indian* on *Martha's Vineyard*, called afterward *George*; who having been sometime greatly Tormented, and now wholly impotent, his Friends advise him to the *Powaw's*, concludng him to be Bewitched; they being met, and dancing round a great Fire, the Sick lying by, some of the Neighbours entered the House, being perswaded that a great *Powaw*, now called to cure, had bewitched the Sick: They threaten him that as he had *Bewitched*, unless he would *Cure* the Sick man, they would burn him in that fire; after many Excuses, too long here to relate, they took him up, resolving at least to *Singe* him a little; who no sooner felt the heat of the fire near him, but the Sick immediately recovered. This was a thing Publickly known to the *English*, as well as *Indians*, in the Neighbourhood: there can be no doubt of it.

The

The other I shall instance in, was a Relation from Capt. *Thomas Dagget* Esq; now deceased, and *Richard Sarson* Esq; Justices of the Peace; who being on an Island, where a Bewitched Woman lay in great Extremity and wholly impotent: The *Powaw's* there having without Success indeavoured the Cure; the related sent to *Martha's-Vineyard*, for more famousd *Powaw's*: The said Gentlemen, were admitted to be present, on certain conditions; the *Powaw's*, goe to dancing; who with the Spectators, used certain *Ceremonies* usual in such cases; one of the *Powaw's* Praying to his god, with such ardent desires and fervency, that Capt. *Dagget* told me, had it been to the true God, it had been a Prayer Exceeding most that he had heard: The issue was, they in a *Deers Skin* caught the *Spirit* (as they said) which entered the Woman; this they said was the *Spirit* of an *Englishman* drowned in the Adjacent Sound: Yet it was then supposed, the *Powaw* was by, which bewitched her: The issue was, she immediately recovered: The *Powaw* told her, *unless she removed to Martha's Vineyard, she would again be Sick, for being an English Spirit he could not long confine it.*



Of the Conversion of the  
*Indians*, inhabiting certain  
 Islands near adjoyning to  
 the Continent of *New-England* ; and the Propa-  
 gation of the Gospel by  
 some sent to the *Maine-*  
 land from thence.

THE Worshipful *Thomas Mayhew* in the  
 Year 1641. having obtained a grant of  
*Martha's Vineyard, Nantuket and Elizabeth Isles,*  
 to make a Settlement ; his Son Mr. *Thomas*  
*Mayhew* in the Year 1642. Settled at *Martha's*  
*Vineyard*, with a few other inhabitants, where  
 his Reputation for Piety, his *natural* gifts,  
 beside the *acquired* by his Education ( having  
 attained no small knowledge in the *Latin* and  
*Greek Tongues*, and being not wholly a Stranger  
 to

to the *Hebrew*) soon Occasioned his call to the Ministry among that handful. Not long after, *Viz.* in the year 1644. God who had Ordained him an *Evangelist*, for the Conversion of these Gentiles, stirred him up with an Holy Zeal and Resolution, to Assay what Success he might find in that work ; he takes opportunity to insinuate, the *Love* and good will he bore to that People, and soon finds Occasion to let them see their *Deplorable Condition*, under Satan ; who as he had kept them in Ignorance of those *Bodily* and *Earthly* things, which might render their Lives in *this World* more happy ; so of those that related to their *Future happiness* in that to come. And whereas he could not be in hopes of being heard in a more *Publick*, he Treats them in a more *Private* way ; sometimes going to some particular *Houses*, of Persons whom he esteemed most *Rational* and *Well qualified* ; other while discoursing with *particular men*. The first *Indian* imbracing the motion of forsaking their gods, and Praying to the true God, called *I a-coomes* ; Esteemed by the *Indians* as a contemptible Person among themselves ; unto this man, God who ordereth all things for His own Glory, gave so great a measure of *Faith* and Confidence in His Power, that he is soon beyond the fear of Concealing his Contempt of *their gods* : The *Sachems* and *Powaw's* being much enraged, threaten his Life ; the *Powaw's* or *Wizards*

told him ( a thing Publickly known ) that he could not be ignorant , that they could kill such as displeased them, *Viz.* by *Witchcraft* : he answers for himself before the *Sachems, Witches,* and a great Assembly ; acknowledges the god they Worshipped had great Power , but *Limited*, and was Subservient to the God he now had chosen ; therefore although by their means many had suffered much , and some were killed, he despised their power, as being himself a Servant of *Him, whose Power overruled all Powers, and ordered all things* : The Expecting multitude wait the event, which while they Concluded, to be *Sickness or Death*, the good man remains wholly *Sound* to their astonishment. Mr. *Mayhew* makes use of this advantage, is uncessant in his labour, and Promises, Now while they Stumbled in doubt of their *own* , to set them in the *Right Path* ; he spares not his Body by Night nor Day, lodges in their Houses, proposes such things to their Consideration he thinks firstly requisite, solves all their Scruples and Objections ; and tells them, they might plainly see, it was in *good will*, for their good, from whom he Expected no reward , that he sustained so much loss of time, and endured wet and cold. It pleased God to give such Success to these indeavours, that it was not long before he obtained *Publick Audience* among them ; when generally, he spent more time *after Sermon* in reasoning with

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with them, than *in Sermon* ; whereby I must tell my Reader, it came to pass, that their Religion was as well in *Head* as *Heart*. This worthy Servant of the Lord continued his painfull Labours among them until the year, 1657. in which time, God pleased to give such Success to his faithful and unwearied Labour, that many hundred men and women, were added to the Church ; such who might truly be said to be *Holy in Conversation*, and for knowledge, such who *needed not to be taught the first Principles of Religion* ; beside the many hundred of looser Professors of which, that such worthy Christians, whose godly Zeal, for Propagating the Gospel, to such who *sat in Darkness and saw no Light*, provoked an holy Emulation, to compass Sea and Land, by their liberal Contributions for *Profelyting* the Heathen, to the Service and Worship of the Lord Jesus ( who yet Survive ) might rejoyce, since that, God gave a Blessing to, and caused a Plentiful harvest to Succeed their Sowing in these Waters : and that the Successors and Children of those ever to be Honoured deceased Christians might rejoyce, that their Predecessors Religious intent, in giving freely of their Worldly Goods, to advance the Work for Salvation of Souls, was so far from diminishing their Estates ; that they thereby left an Inheritance to their Childrens Children.

I

I shall give a true Relation of the Progress, and present State, of the undertaking, and Gods blessing following the endeavours of those he called, for Converting the *Indians*, on *Martha's Vineyard* and Adjacent Isles; by letting the World know, who, and how qualified these were, who were Esteemed *Christians*.

When such a *Number* professed the *Christian Religion*, as gave Occasion to the *Indians* in general to Esteem them a *Sect* differing from themselves, and by the denomination of, *Praying men*, to Signalize that difference; and that their Number was such as to *Meet Publickly* to Worship God: such who forsook their Heathenish Worship and Idolatry, professing to become *Christians*, in the Publick Assembly declared the grounds and reasons moving them to embrace the one, and forsake the other way, with their *Resolution* to *Pray*, to *Serve*, and endeavour to *Obey* the true God in Jesus Christ; how this *Resolution* was wrought in them, what *Temptations* had obstructed, what *Reason*, *Scripture* and *Strength* from God had encouraged them, and inabled them to retain such *Resolution*: how, they had often *Prayed* to God, and yet been overcome by discouragements, and Temptations &c. Closing all with professing a *Resolution*, by Gods Assistance, to *Pray* to, and *Serve* Him and Him onely; begging the *Prayers* of the Congregation to God in their



their behalf : which said, many of the Congregation took them by the hand, in token of love and good will. If after such *Publick Profession*, any was observed not to perform the usual Worshipping of God, in Praying with their Families, desiring a Blessing on their Food, or the like ( who yet in their Publick meeting constantly attended ) they were Publickly Examined of the same : Of which let me give a remarkable instance : One who after his *Admission* ( if I may so term it ) into the Number and Society of the *Praying Indians*, being present at a great Assembly, after the Exercise, was by him that Preached, informed that it was reported, he had ceased to *Pray*, desired him, to let the Congregation know, what grounds and motives occasioned such neglect ; the man answered, *It was true, he had not lately used Publickly to Pray ; yet did sometimes Pray Privately ; that he did not in his judgment disapprove the Service of God, but acknowledged it to be good ; but found himself weak ; not able to live up to Rules of that Religion : but when God should give him more strength, he hoped he should be again a Praying man.*

Thus Mr. *Mayhew* continued his almost inexpressible labour and vigilant care for the good of the *Indians*, whom he justly esteemed, his *Joy and Crown* : and having seen so great

a Blessing on his faithful indeavours in the making known the Name of his Lord among these Gentiles, with indefatigable pains, expecting no reward, but alone from Him, who said ; *Go teach all Nations, Lo I am with you* : God moved the hearts of some Godly Christians in *England*, to advance a Considerable Sum for encouraging the propagating, and preaching the Gospel to the *Indians* in *New-England* : And seeing the *Spirit* given to sundry of the *Indians*, with the gift of *Prophefying* ; according to the promise, given by Him who *Ascended, and gave gifts unto men* ; an able Godly English-man, named *Peter Foulger*, who was imployed in teaching the Youth in Reading, Writing, and the Principles of Religion, by Catechising ; and being well Learned in the Scripture, able to assist them in what might be needful : his Honoured Father, the Governour, well skilled in their Language, and highly honouring the Work for their Conversion ; whereby, if in his absence, any difficult matter might happen, they might find suitable Assistance : In the Year 1647. he intended a short Voyage for *England* ; but alas ! the Ship wherein he took Passage was never heard of ; Thus came to an Immature Death, Mr. *Mayhew*, who was so affectionately esteemed of by the *Indians*, that many years after, he was seldom named without Tears.

Mr.

Mr. *Thomas Mayhew*, after the loss of his Son, as aforesaid: Seeing no such *Salary*, probably to be obtained, that might invite a Minister to imbrace the work among the *Indians*; and little hopes of finding any of the Spirit of his Son, or Mr. *ELIOT*, to bear the burthen, attending, and in that day of necessity to be undergone; without a prospect of more than could well be expected, for encouraging to so in-it-self troublesome employ; and that his onely Son had spent his Strength, and yet rejoiced in the mid'st of those many Aches, Pains and Distempers, contracted by his often lodging in their cold Houses, and induring Wet and Cold, in faith of Gods accepting of, and prospering him in that, whereunto he could see nothing could rationally move him; concludes, that it was *Of God, and not of man*; he therefore resolves to Visit and encourage them often; he goes once every Week to some of their Plantations; and with the Assistance of Godly *Indians*, who taught and instructed their Neighbours on the Lords Days, perswaded the *Indians* of the *Gay-head*, who many Years, were obstinately resolved not to admit the *Glad-Tydings* of the Gospel among them (being animated by the *Sachims* of the Continent) not to imbrace it; so that now the *Indians* on the *Islands* of *Martha's-Vineyard* and *Nantuket*, might justly bear

bear the denomination of *Christian* : the number of Adult Persons on both Islands, being about *three thousand* ; of which I have taken the more particular care to make an exact Computation, that I might Vindicate Mr. *Cotton Mather*, from the Imputation of over-reckoning, when in the Life of Mr. *Eliot*, he reckons the number supposed on *Martha's Vineyard* professing the Christian Religion to be *Sixteen hundred*.

The *Indians* being thus brought over to the acknowledgment and profession of the *Christian Religion* ; and many of them desiring to joyn in such Communion, whereby they might enjoy the presence of God in all His Ordinances ; Mr. *Mayhew* and Mr. *John Cotton* ( now Pastor of the Church of *New-Plymouth* ) who having been sometime Preacher to the English, had attained some knowledge in the *Indian Tongue*, and Preached unto them two Years ; being well Satisfied with their suitable qualifications, after mature Consideration and Advice, concluded to give their Help and Assistance thereto ; which was happily accomplished, to the good Satisfaction of the English Church, and Godly Professors of the Island ; who by advantage of many years acquaintance with them, had great Experience of their qualifications. An Indian Church Confederated, at *Martha's Vineyard*. Aug. 22. 1670.

Mr

Mr. *Mayhew* by Mr. *Cotton's* removing from the Island, was left alone as to any English Assistance : But Mr. *John Mayhew* his grandson, being called to Preach to a small People ; by the urgent and ardent desires of the *Indians* ; and being well skilled in their Language, complied with them ; and once every Week Preached at some of their Plantations. His diligence was now to be doubled, especially after Mr. *Mayhew* his Grand-fathers Death, in the Year 1681. by reason of certain *Heterodox Opinions*, likely to take root among them ; and being a man of great natural parts, he used to desire such who had imbibed any of those Principles, to produce their *Reasons* ; as likewise any that desired to be resolved in any matter, to give him advantage to resolve them in *Publick* ; that others might receive Satisfaction and Instruction ; whereby I believe and know, that they received more Conviction, Instruction and Satisfaction, than in the ordinary way of *Preaching* ; which alwayes notwithstanding preceeded *that* : insomuch that none of those *Erroneous Opinions* spread to the disturbance, or unsettlement of the Church, nor generallity of professors among them : but having finished what God in His All-wise Providence, saw good to improve him in ; he deceased in the Year 1688. leaving the *Indians* ( if I might now so term them )  
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in an orderly way of Religiously Congregating, in their several Assemblies on the *Lords Day*, and hearing their several *Teachers*, who usually began with *Prayer*, Sang part of a *Psalms*, then from some portion of the Scripture spake for the Conversion and Edification of his Hearers: As also a *Church* which then or soon after consisted of at least *One Hundred Communicants*, being according to the most strict Order of the *Congregational Way*: Which leads me to say something of the *Discipline* used among them.

The *Church* then are a *Selected Company of Professing Believers*, in Covenant according to the *Congregational* practice, having *Officers* accordingly; and keeping up the Exercise of a severe *Discipline*, by publick Admonition in case of the disorderly walking of any member of their Society; and if after the Reproof and *Admonition* of the Church, any proceed in their evil Courses, such are proceeded with by *Excommunication*.

I would then willingly know of those *De-tractors*, who either publicly or more privately, have indeavoured to *Scandalize* so great a work; What kind of people they expect to see a *Church* consist of? Or when it will come to pass, that some shall not be retained in Churches (who yet may be deemed

an *Holy People*) whose Conversation may be grievous to the Church, though the Church can find no Expedient for their *Excommunication*? I know that many who are in no measure qualified for *Church Fellowship*, think it no small disparagement to themselves, that *Indians* should be accounted worthy of what themselves cannot be admitted to : how it is in other places I know not, but here *some*, whose religious pretences have gained Credit abroad, and have not Scrupled to *Stigmatize* the *Indians* with greatest opprobry, in particular cases of *their* complaint, the *Indians* have been found wholly innocent, and themselves sordidly Vilanous : but when shall it be that the *Seed of the Serpent* shall cease to hiss at, and open their Mouthes against the *Seed of the Woman*? which yet I could demonstrate, hath in several cases which have occur'd here, against the *Indians*, broken the *Serpents head*, in his Children, and if it were possible filled them with Shame and Confusion : —however, the Sober Religious People here, have done, and doe, esteem them as *Christians* indeed ; and although the Building be not all of *Living Stones*, yet as it is an *House*, is so far esteemed an *House of God* ; Insomuch that I have heard some Godly English, their Neighbours, Members of Churches ; profess they were troubled, that their unacquainted-

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ness

ness in their Language was such, that they could not well ( but otherwise would gladly ) partake with them, in the Ordinances of the Lords Supper.

I must acknowledge, that as the Number of the *Indians* are greatly decreased, so especially of the *Godly* and *Religious* ; it being a thing so obvious, that in the year 1690. of the *Indians* of *Martha's Vineyard* alone ; of the number of more than one hundred Adult Persons that dyed, not less than *three fourths*, were of the *Sober Religious Professors* ; that it was by the English Inhabitants vulgarly taken notice of : the which notwithstanding, in the year 1692, of the before mentioned Church, were remaining more than *one hundred* ; without mentioning those many *Confessors*, before mentioned, whose Publick *Declarations* of their several Convictions, Temptations, and Resolutions to endeavour to Serve the true God, would have drawn Tears from the eyes of any who had but in the Serious retirements of Consideration acknowledged a *Deity*.

I must not conclude before I tell the Reader, that as in the *Apostolick times*, the Church sent forth from among themselves, for the Conversion of the Nations, so these *Indians* on *Martha's Vineyard* did not only to the Island of *Nantuket*, being about 1500 Adult Persons ;



sons ; but likewise to the *Maine-land*. Of those of *Nantuket* I shall subjoyn a Letter, from the Worshipful *John Gardner*, who is well acquainted with them, having divers years Assisted them in their Government, by instructing them in the Laws of *England*, and deciding difficult cases among them.

## Worshipful SIR.

I Have Received Yours of April the 8th. 94<sup>th</sup> with your desire to be informed of the present State of our Indians, as to their Number, Worship and Government ; an Answer to your desires, take briefly : Their Decay is Great, Chiefly in Number, there being now but about Five hundred Grown Persons : As to their Worship, there is Three Societies or Churches : Two Congregational, One, of the Baptists, but their Number is small ; but there is Five Constant Assemblies or Meetings ; Two amongst them that went by the Name of the Antepeatames or Powatoms, ; and that I may now say, there is not known a Powaw amongst them : and although it is true, there is a great decay in Religion among the first Societies, many of their best men, and I may say Good men are Dead : Yet amongst

mongst the now Praying Indians, there is an Increase; God Raising up some, yea even of Themselves, Preachers and Serious men too, some of them; which is cause of Thankfulness: but that there is a decay with many is to be Lamented; the cause I take to be their not preserving the Truth in the Love of it; their Love to Drink: their being more mindful of Form than Substance; which puts me upon endeavour to make them sensible, That it is neither Circumcision nor Uncircumcision is any thing, but the Keeping the Commandments of God; Faith that works by Love, the New Creature, and things of that Nature. As to their Government, They are wholly under Their Majesties, or the English Government; the method is, they have Three distinct or Town-Courts, with Power to hear and determine to Forty Shillings: the Magistrates they chuse themselves yearly; and when Chosen and Approved of, they have Commissions with liberty of Appeal to the English, which they make much use of: Greater matters come to the English. This in short is the Truth of their Present State.

I am Your Real Friend and Servant,

Nantuket, MAT,  
17th. 1694.

John Gardner.

Here we must take notice of Gods giving Success to the Ministry of the *Indians*; and acknowledge, that although there have been some decay, yet on that *Island*, there is not only a *Form*, but in some measure the *Power of Godliness*.

So likewise on the *Maine-land*; by the alone Ministry of the *Martha's Vineyard-Indians*, was the Civilizing and Conversion of the *Indians* on the *Maine-land*, at a place called *Succonet*, and parts Adjacent: who as they were Converted by the Ministry, sent from the Church of *Martha's Vineyard*, so the Officers were by them (as likewise were those of *Nantuket*) Ordained by laying on the hands of their *Presbytery*; of these although I have been no eye-witness; yet I have received account, from even such who bare no great respect to Religion, that they are as beyond Comparifon, Exceeding the other *Indians* in *moral Vertue*; so likewise from other Judicious Persons, their Neighbours of whom I shall name. Mr. *William Vobes*, a Person now representing the Free-holders of those parts, in the Great and General Assembly, of the Province of the *Massachuset-Bay* in *New-England*: nor have these People as yet dependence on, nor Expectation from any other than their Mother, the Church of *Martha's-Vineyard*.



## Of the *Indians* Govern- ment when *Christian*.

I have already told my Reader, that the Government of this People was the best of all Governments, *Monarchy*; and it has been judged not without reason, that a main obstruction in the progress of the Gospel in the *American* Plantations, was, if not yet *is*, the jealousy the Princes conceived of the Invasion of their *Government* through the pretences of Religion, and the Eclipsing their *Monarchical* Dignity.

The ever Honoured *Thomas Mayhew* therefore finding that the Princes on these Islands, who although they maintained their absolute Power and Jurisdiction as *Kings*; were yet bound to doe certain Homage to a *Potent Prince* on the Continent: and although they were no great People, yet had been wasted by

by *Intestine Wars*, wherein the great Princes on the Continent (not unlike *European Princes* for like *Reasons of State*) were not unassisting, whereby they were necessitated to make these Princes the *ballance* to decide their Controversies, and several Jurisdictions, by presents annually sent, whereby obliging the Princes to give their several Assistance as occasion required: and seeing his Son as aforesaid in a zealous indeavour for their Conversion, he judged it meet that *Moses* and *Aaron* joyn hands; he therefore prudently lets them know, that by order from his Master the King of *England*, he was to Govern the *English* which should inhabit these Islands; that his Master was in Power far above any of the *Indian Monarches*; but that as he was powerful, so was he a great lover of *Justice*; that therefore he would in no measure invade there *Jurisdictions*; but on the contrary Assist them as need required; that *Religion* and *Government* were distinct things. Thus in no long time they conceived no ill Opinion of the *Christian Religion*.

When afterwards the number of the *Christian Indians* were increased among them, he perswaded them to admit of the *Counsels* of the *Judicious Christians* among themselves, and in cases of more than ordinary consequence of

a *Jury* for Tryal; when likewise he promised his Assistance and Direction with the *Prince*; when notwithstanding the *Princes assent* was to be obtained, though he were *no Christian*. Thus within a few years there was a happy Government settled among them, and *Records* kept of all Actions and *Acts* passed in their several Courts, by such who having learned to *Write* fairly were appointed thereto. The *Princes* with their *Sachims* ( or Nobles ) made Publick acknowledgment of their Subjection to the King of *England*, being notwithstanding mindful to be understood as Subordinate Princes, to Govern according to the Laws of God and the *King*. Here I shall take leave to insert two Remarkables.

During the late unhappy War between the *English* and *Indians* in *New-England*, about Nineteen years since; an *Evil Spirit* possessed too many of our *English*, whereby they suffered themselves to be unreasonably exasperated against all *Indians*; of such there were some on these Islands, who could hardly be so moderated by Mr. *Mayhew*, and others in Government with him, as to be restrained from rising to assay the disarming of the *Indians*; for whose satisfaction Capt. *Richard Sarson* Esq; was ordered with a small party ( the *Indians* being on these Islands Twenty to one, having Arms )

Arms) to Treat the Indians on the West end of *Martha's Vineyard*, who were mostly to be doubted: he returns with the ensuing Answer: That the delivering their Arms would expose them to the will of the *Indians* engaged in the present War, who were not less theirs than the Enemies of the English; that they had never given occasion of the *distrust* intimated; if in any thing not hazarding their safety, they could give any Satisfaction for proof of their *Fidelity*, they would willingly attend what should reasonably be demanded of them; but they were unwilling to deliver their Arms, unless the English would propose some means for their safety and livelihood: With this Return they drew a *Writing* in their own Language, which I have often read, and would have *Verbatim* inserted, but cannot at present find it; the Substance was, that as they had Submitted to the Crown of *England*, to they resolved to *Assist the English* on these Islands against their Enemies, which they esteemed in the same respect equally *their own*, as Subjects to the same *King*; which was Subscribed by the Persons of greatest note among them.

Having this answer, the Government resolved, and accordingly improved them as a guard, furnishing them with suitable Ammunition, and  
found

found them so faithful that even some nearly related, in observance of general instructions given them, so soon as they landed from the Continent, were immediately brought before the Governour, to attend his pleasure ; inso-much that the *English* (although the War, with respect to the multitude of Indians inhabiting the Continent, and their advantage by the nearness to the *French* had no good aspect) took no care, but left the whole to the *Indians*; nothing doubting to be advertised by them of any danger from the Enemy. This was the effect of the bringing the *Gospel of Peace* among them, *Viz. a Peace-bringing Gospel.*

The other observable I shall add to show as their *Loyalty*, so their observance of the Laws of *England.*

In the time of the late *Revolution*, when many in hopes there was *no King in Israel*, expected to have done what they saw good in their own eyes : Several of our *English* threatening to fetch certain *Sheep* in possession of the Indians inhabiting a small Island Adjacent to *Martha's Vineyard*, which *Sheep* they asserted were Stolen from them, who met with repulse ; the *Sachim* least there should happen any misunderstanding of that matter, immediately makes



makes his report to me in these words, *Viz.*  
*Several of your English have been on my Island,*  
*and would have forceably taken Sheep from thence ;*  
*and we are much threatned therewith ; I am*  
*doubtful if they persist in that Resolution, it may*  
*Occasion Blood-shed : you know that while your*  
*Grand-father and my Father lived, there never*  
*happened any difference in such things, nor hope*  
*will be Occasion given by me. I desire the same*  
*Amity may be continued, nor can the English say,*  
*that we have not manifested our Allegiance to the*  
*King by a continued Subjection. And although it*  
*is true, we have desired your Order should come*  
*to us, rather than your Officer, which hath gene-*  
*rally been observed ; yet we are willing in Case*  
*the English pretend any thing ours have injured*  
*them in ; let an Officer by writ from Autho-*  
*rity doe his duty, then we shall know how in an*  
*orderly way, to be relieved ; yet shall the least*  
*Boy bringing your Order, as in your Grand fathers*  
*time, Command any thing : And if you see cause*  
*on any complaint about our Sheep, your may com-*  
*mand all of them ; hoping to find as hitherto a*  
*decision by the Rules of Justice : We hope we shall*  
*not see ( as is too much practised in other places )*  
*an English-man, pretending an Indian to be in his*  
*debt, to come to our Houses and pay himself ;*  
*or in other cases beat our People ; but as hitherto*  
*we may have equal Justice, being the King Sub-*  
*jects ; and Violence and Riot committed on our*  
 People

*People by the English may be esteemed of the same nature and quality as ours against them ; of which, with the Justices, we pray you would Consider, and take speedy care.*

I shall as to their *Government* only add ; that in their several *Plantations* or *Town-ships*, they Elect *three* or more to joyn with the *Sachims* (or *Lords* of the place) who hold *Courts*, for issuing such *Controversies* as happen among them, the *Sachim* presiding in such *Courts*, or in case he decline that Office, another is Elected in his place : if either party dislike the Judgment given, he Appeals to a *Superiour Court*, which consists of some of the most esteemed of each place, being some of their *Magistrates*, where some *Principal Sachims* is Elected to preside for one Year : and from this Court an Appeal lyes to the *English Court*. In giving Judgment, they observe such rules and orders made and recorded among themselves, and the *English Law*, the knowledge whereof they much aspire unto. They have likewise some among them, whom the less able to declare, or defend their own Cases, imploy as *Attornies* ; some of which are to admiration *Critical* in their pleadings.

I shall

I shall close the whole when I have told the Reader, that their Children are generally taught to *Read*, and many to *Write*; in one of their Towns the last Winter, *Viz.* 1693. *Thirty Children* were at School, Twenty more of the same place, at the same time, accidentally, being not supplied with Books, could not attend it. Such who are too far distant from any School are often taught by some of their Neighbours. In diverse places are lesser Schools.

### CONCLUSION.

May, if not a double, yet a single Portion of the Spirit of an *ELIOT* of *New England*, the *Mayhews* of *Martha's Vineyard*, a *Bourn* of *Sandwich*, in the late Colony of *New-Plymouth*, fall on some Persons, who may, induced with an Holy Zeal for God, and the Conversion of Souls, according to their Example, *Be instant in Season and out of Season, indure all things, become all*, unto those miserable Creatures, that if possible they may *Win some*, not doing the *Work of the Lord negligently*, by only Preaching a Sermon to such who desire to hear; but by frequent visiting them, and *from House to House*, disputing with and convincing them, shew that it is God, and not themselves they Serve; believing there  
is

is a great and Eternal *Weight of Glory* attending those whom the Lord shall find *So Doing* : Then may we hope to see a Blessing on this Land, and Peace on our borders ; and the *Indians* bordering on us, shall obey not out of *Fear*, but for *Conscience sake*. May the *Indian Church* send forth some from among themselves, to the more *Remote Indians*, with as good Success as when to the next bordering Indians. May the Royal Heart of our Gracious *KING* still favour so Great and Glorious an Undertaking : To which may the LORD our GOD, give His Blessing. *AMEN.*

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# Postscript.

**H**AVING among many things, worthy of notice in the Precedent Discourse, omitted some Remarkables, of the *Indian Converse with Infernal Spirits*; I thought meet to briefly touch some things therein Remarkable: and to insert a Narrative of the Decease of a Prince, memorable for his forsaking his People for the sake of Christ; and his return with happy Success in *Pro-selyting* his Subjects, to the Worship of God in Christ. This I find Written on the out-side of a Book, in the Library of Mr. *John Mayhew* deceased: which please to take as followeth.

“ *Mittark*, Sachim (rather Prince) of the  
 “ *Gay-head*, on *Martha's-Vineyard*, Deceased  
 “ *January*. 1683.

“ This



“ ( said he ) I proceed no further, for God is  
 “ very Merciful : then I asked him of his wil-  
 “ lingsness to Dye ; he replied : It is now Se-  
 “ ven Nights since I was taken Sick, and I have  
 “ not yet asked of God, to live longer in the World.  
 “ In this World are some benefits to be enjoyed ; also  
 “ many troubles to be indured ; but with respect  
 “ to the hope I have in God, I am willing to dye ;  
 “ here I am in pain, there I shall be freed from all  
 “ pain, and enjoy that Rest that never endeth.  
 “ Then pointing to his Daughters, said, There  
 “ be three of my Daughters ; ( relating how they  
 “ were disposed of ) and you my Daughters, if  
 “ you loose your Father, Mourn not for me, but  
 “ Mourn for your selves, and for your Sins : Mourn  
 “ not for me, for though you are unwilling to spare  
 “ me, and I might be helpful to you if I should  
 “ Live longer in this World, yet to dye is better  
 “ for me.

Of *Powaws* or Persons improving the In-  
 fernal Spirits to Effect their intended Mali-  
 cious Harms : I can inform of a Converted  
*Sachim* ; who in his Publick Protestation, said  
 as followeth. *Viz.* That he having often im-  
 ployed his god, which appeared to him in form  
 of a Snake, to Kill, Wound, and Lame such  
 whom he intended mischief to, he imploy-  
 ed the said Snake to Kill, and that failing to

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Wound

*Wound or Lame Hiacoons*, the first Convert on *Martha's Vineyard*; all which proved ineffectual, and having seriously considered, the said *Hiacoons* Assertion, that none of the *Powaw's* could hurt him, since his God, whom he now Served was the Great God, to whom theirs was subservient; he resolved to worship the true God, from which time during *Seven years*, the said *Snake* gave him great disturbance, but that he never after his Praying to God in Christ, ever imployed that said *Snake* in any thing, which about that time ceased to appear to him.

I can also inform, of an *Indian Powaw*, who although he was not accounted Religious, yet said, he was a *Christian*, who being questioned by some English of such matters reported of him, acknowledged, that designing to Kill by *Witchcraft* a certain Indian who accidentally lodged in the House with him and his Brother, while he went out to enchant an *Hair*, his Brother who before lay from, now contrary to his knowledge lay next to the fire, it being then their custom to lye bare-back't to the fire; he when he came in, nothing doubting but that it was his Enemy, directed the *enchanted Hair* to the back of his supposed Enemy, which immediately entering

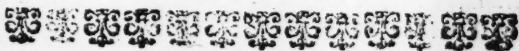


entering his body, killed him; but in the Morning it proved to be *his Brother*. The thing was well known; and this *Pomaw* seemed with great remorse and sorrow to acknowledge the same to such of our *English* who inquired of him, concerning that matter.



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A Further Account, concerning the present State of *Christianity* among the **INDIANS** in other parts of *New-England*.

**C**Oncerning the further progress of the Gospel among the *Indians* in *America*; the Reader may take this following Account, which is Extracted out of several Letters sent to the Reverend *Increase Mather*, President of the Colledge at *Cambridge* in *New-England*.

Mr. *Samuel Treat* Pastor of the Church in *Eastham*, in a Letter bearing date *August 23. 1693*. Writeth as followeth:

*Reverend*

## Reverend & Worthby Sir.

“ **I** Being Advertised that it would not be  
 “ unseasonable or unservicable at this Jun-  
 “ cture, to give your self a true and impartial  
 “ account, both of the number as also of the  
 “ present State of our *Indians*, and Accepta-  
 “ tion and Entertainment of the Gospel among  
 “ them, and their professed Subjection there-  
 “ unto : Wherefore *Sir*, you may be assured  
 “ as followeth.

“ That there are *Five Hundred* and *Five A-*  
 “ dult Persons of *Indians*, within the Limits of  
 “ our Township, unto whom these many years  
 “ past, I have from time to time imparted the  
 “ Gospel of our LORD JESUS, in their own  
 “ Language, (and I truly hope not without  
 “ Success) ; and yet I continue in the same  
 “ Service, earnestly imploring, and not with-  
 “ out hopes expecting, and waiting for a  
 “ more plentiful down-powring of the Spirit  
 “ from on high among them : and I verily  
 “ do not know of, nor can I learn that there  
 “ is so much as one of these *Five Hundred*  
 “ *Indians*, that do's obstinately absent from,  
 “ but do joyntly frequent and attend on the  
 D 3 “ Preaching

“ Preaching of the Word, and countenance the  
 “ same, not only frequenting and attending  
 “ seasons of Worship of a divine Sanction, but  
 “ also all other occasional Opportunities, when  
 “ the Gospel is dispensed to them; and when  
 “ our Congregations Solemnize Publick Days  
 “ of *Prayer with Fasting* or of *Praises* (usu-  
 “ ally giving them Advertisement thereof) they  
 “ readily comply therewith, in their respective  
 “ Assemblies. They have four distinct Assem-  
 “ blies in four Villages belonging to our  
 “ Township, in which four Assemblies, they  
 “ have four Teachers of their own choice, of  
 “ the more *Sober*, well *Affected* and *Understand-*  
 “ *ing* Persons among them, who do duly Preach  
 “ to them, when I am not with them; these  
 “ *Indian Teachers* repair to my House once a  
 “ Week, to be further instructed ( *Pro modulo*  
 “ *meo* ) in the concerns proper for their  
 “ Service and Station.

“ There are in the four abovesaid Villages,  
 “ four *School-masters* ( of the best accomplisht  
 “ for that Service ) who teach their *Youth* to  
 “ *Read* and *Write* their own Language.

“ There are also Six *Justices* of the Peace  
 “ ( or Magistrates ) in the four abovesaid Vil-  
 “ lages, who regulate their Civil Affairs, and  
 “ Punish Criminals and Transgressors of the  
 “ Civil

“ Civil Law ; they have their stated *Courts* and  
 “ other Inferiour Officers in a Subserviency to  
 “ their Civil EUPOLITUESTHAL.

“ There are among them, many of a *Serious*,  
 “ *sober, civilized* Conversation and Deportment,  
 “ who are making Essays towards a further Pro-  
 “ gressive step of *Obedience* and *Conformity* to the  
 “ Rules of the Gospel, *viz.* an *Ecclesiastical* Com-  
 “ bination, having a great desire to be *Baptized*.

“ They are very Serviceable by their Labour  
 “ to the *English* Vicinity, and have all along  
 “ since our *Wars* with their Nation, been very  
 “ Friendly to the *English*, and forward to serve  
 “ them in that quarrel. Their *Deportment* and  
 “ *Converse*, and *Garb*, being more *Manty* and *Lau-*  
 “ *dable* than any other *Indians*, that I have ob-  
 “ served in the Province.

“ But Sir, I would not be tedious, onely  
 “ Craving your *Interest* at the Throne of Grace  
 “ for us, that we may be Serviceable to the  
 “ Name and Kingdom of our LORD JESUS.  
 “ So I Subscribe.

S I R,

*Yours willingly,*

Eastham, August,

23. 1693.

Samuel Treat.

Mr. James Noyce Pastor of the Church in Stonington, in a Letter dated the *Fifteenth* of *March* last, Writeth thus.

Reverend Sir.

**Y**OURS I Received, and Rejoyce that God hath Stirred up any that doth take care and Contribute towards the advancing Christs Kingdom amongst the Poor Heathen ; and do and did formerly believe, that where God sends Light, He intends Love ; and where God gives little, He expects less : and therefore the Labours of the Reverend Mr. Eliot, Mr. Mayhew, &c. have not been lost, they have not Run in vain, but that many are gone to Heaven of their deceased hearers. And I should count it my Joy and Crown to win one Soul of them to Christ. And am in hope that some one or two of the Pequots, that were my Friends and lived on my Land, upon my endeavour have obtained Mercy, now dead, who dyed Praying, Renounced wholly the way of the Heathen Worship, &c. Also some of our Captive Servants professing the Faith with many Tears are Baptized, and give good Testimony in their Knowledge, Converse and Conversation of a real Gracious work upon them. I have in my House a Witty hopefull Sachems Son, one of the chiefest quality in these parts, bound fast

to me to be instructed to Read and Write, and in the way of Life, which hitherto gives great hopes, and no discouragement; he is about Thirteen Years of Age. And once I had the advantage to Astonish many of the Heathen, and of the chief of them, by Gods answering Prayers in the presence of many Heathen, by raising a very Sick Indian Lad (English also present) after the Lad was given over by Indians and English, and was speechless; and several Powaws had Powawed, and given that Sentence, that the Lad would Dye; but he is alive to this Day: The Story is too large to write, but I believe God did Glorifie Himself in the sight of the Heathen, according to Humble and Earnest Petitions, made in the presence of about Thirty Heathen: all seemed to be much Confounded and awakened. One very Witty and Wise Sachem there present told me, he would be a Christian, but he was afraid his heart would not be right, without which Profession would be in vain, and he was afraid Wine and Women would be his Ruine, he should not forbear, but he owned and almost all present, when I Prayed, Our God was the Great and True God, but they were Poor Indians, and they did not know Him. Of these things and much more many English witnesses are alive, but some are dead. I have heard also the Reverend Mr. Fitch did at the Request of the Mohegs, keep a Fast for Rain, in the Time of Great Drought, at the Request of the Heathen,

when

when their Powaw's had long Cryed for Rain, and  
God answered by sending Rain the same day, to the  
great Astonishment of the Heathen.

Yours to Serve,

Stonington March,

15. 1693, 4.

James Poyce.

Mr. Rowland Cotton, Minister at Sandwich, in  
a Letter of June 27. 1693. Writeth thus.

*Reverend Sir,*

" I Have Endeavoured to take an Exact Ac-  
" count of those *Indians*, Adult Persons,  
" who do constantly attend upon the Dispensa-  
" tion of the Gospel, in the place that at pre-  
" sent I am concerned for. And we do find  
" that in *Manshipau, Sanctuit, and Coruit*, Villages  
" bordering on each other, and all belonging to  
" the same Assembly; there are no less than  
" Two hundred and Fourteen, besides several  
" Straglers, that have no settled place, do repair  
" thither. To carry on the work of the Lords  
" Day there is appointed on *Simon Papmonit* :  
" and at other times I shall diligently intend  
" their good according to my Capacity.

*Reverend Sir, I desire your Blessing on*  
*Your Servant,*

*Sandwich June,*

27. 1693.

Rowland Cotton.



Mr. *Thomas Tupper* also has given an Account of *One hundred and Eighty Indians*, unto whom he does dispense the Word, concerning whom he has Charitable hopes that they do (and that with Zeal and Sincerity) Embrace the Gospel. There are moreover, in *Plymouth Colony* about *Five Hundred Indians*, amongst whom Mr. *John Cotton* (Pastor of the Church in *Plymouth*, and Son to the Famous *Cotton* of *Boston*) hath and doth preach the Gospel. Likewise Mr. *Peter Thatcher*, Pastor of the Church in *Milton*, is a Faithful Labourer amongst the *Indians* at *Punkepaog*. So is Mr. *Grindal Rawson*, Pastor of the Church in *Mendham*, among the *Indians* in those parts; and Mr. *Bondet*, who is Minister to the French Congregation at *Oxford*, in the *Nipmug* Country. The *Indian Church* at *Natick* (which was the first *Indian Church* in *America*) is since Blessed *ELIOT's* Death, much diminished and dwindled away. But Mr. *Daniel Gookin* hath bestowed his pious Cares upon it.

Besides the Labours of the English in *New-England*, Mr. *Dellius* (a worthy *Dutch Minister*) at *Albany* has Learned the Language of the *Indians* in those parts; God has Graciously Smiled on his Endeavours, so as that Considerable Numbers of them are Converted to the Faith of Christ, and there is reason to hope that what  
is

is done, is but the *First-Fruits* of a Great *Harvest* to follow. Take the Account which himself giveth, in a Letter bearing date the 16th. of *January* last. His words are these.

*Reverend Sir,*

“ I Have this to add to my former, that a  
 “ *Jesuite*, called *Milet*, whom the *Oneydes*  
 “ took prisoner about four years agoe, and who  
 “ is now in that Castle a great man among them,  
 “ uses all his Sultilty to frustrate my Labours, by  
 “ by making false Impressions upon the *Indians*  
 “ concerning our Religion; yet God Almighty  
 “ is pleased to strengthen my *Profelytes* in that  
 “ way I teach them more and more; some-  
 “ times there happens difference and disputes  
 “ between my *Profelytes* and his, concerning  
 “ the points of Religion, but ours alleadge they  
 “ Confute the others. This I must say for  
 “ them, that they take a great deal of pains and  
 “ are very Zealous to learn, and very Devout in  
 “ their practice; I am under favour of opini-  
 “ on, that the *Jesuit Catechism*, with the Cases  
 “ of Conscience added thereto, writ by their  
 “ own Hands, which they learn the *Indians*,  
 “ which is either in your or your Reverend Son,  
 “ Mr. *Cotton Mathers* possession, may be Servi-  
 “ ceable, to convince our *Profelytes* and others  
 “ French,

" French, that come here of their penicious  
 " Principles, and with the same might be sent  
 " me. I had put *Six* or *Seven Psalms* in their  
 " Native Language upon our Notes, but were  
 " not perfected, now they are finished and the  
 " Ten Commandments also. The new Infant  
 " Church among the Heathen Increases, there  
 " being *Seventeen* last Communion day, the  
 " *Thirty first* of *December* last, who took the Sa-  
 " crament with us, and *four* others Baptised the  
 " same day. Thus God is sought of them that  
 " asked not for Him, and is found of them that  
 " sought Him not. I think that God has a great  
 " People of them yet; the Lord send a Blessing  
 " to those means that are used for the Enlarge-  
 " ment of His Kingdom among them; and  
 " Bless you, and all that Labour in His Vine-  
 " yard, which shall ever be the Prayers of  
 " him, who is,

*Reverend SIR,*

*Your most Faithful and Obedient*  
*Servant, in our Lord Jesus,*

*Albany, January,*  
*16. 1693, 4.*

*Godefridus Dellius.*

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LETTER  
CONCERNING

The Success of the Gospel amongst  
the *INDIANS* in *New-England*.

Written by Mr. *Increase Mather*, Minister of  
the Word of God at *Boston*, and Rector of  
the Colledge at *Cambridge* in *New-England*,  
to Dr. *John Leusden*, Hebrew Professor in  
the University of *Utrecht*.

Translated out of *Latin* into *English*.

*Worthy and much Honoured Sir,*

**Y**OUR Letters were very grateful to  
me, by which I understand that you  
and others in your famous University  
of *Utrecht*, desire to be informed concerning  
the *Converted Indians* in *America*: Take  
therefore a True Account of them in a few  
words.

It

It is above forty Years since that truly godly Man, Mr, *John Elliot*, Pastour of the Church at *Rocksborough*, (not above a Mile from *Boston* in *New-England*) being warmed with a holy Zeal of Converting the *Americans*, set himself to learn the *Indian* Tongue, that he might more easily and successfully open to them the Mysteries of the Gospel; upon account of which he has been (and not undeservedly) called, *The Apostle of the American Indians*. This Reverend Person, not without very great labour, Translated the whole Bible into the *Indian* Tongue; he Translated also several *English* Treatises of Practical Divinity, and Catechisms into their Language: Above 26 Years agoe he gathered a Church of Converted *Indians* in a Town called *Natick*; these *Indians* confessed their sins with Tears, and professed their Faith in Christ, and afterwards they and their Children were Baptized, and they were solemnly joyned together in a Church-Covenant; the said Mr. *Eliot* was the first that Administred the Lords Supper to them. The Pastor of that Church now is an *Indian*, his Name is *Daniel*. Besides this Church at *Natick*, among our Inhabitants in the *Massachusetts* Colony there are four *Indian* Assemblies, where the Name of the True God and Jesus Christ is solemnly called upon; these Assemblies have

*American*

*American* Preachers. Mr. *Elliot* formerly used to preach to them once every Fortnight, but now he is weakned with Labours and Old-age, being in the Eighty Fourth Year of his Age, and preacheth not to the *Indians* oftner than once in two Months.

There is another Church, consisting only of Converted *Indians*, about fifty Miles from hence, in an *Indian* Town called *Marshippaug*, the first Pastor in that Church was an *English* Man, who being skilful in the *American* Language, Preached the Gospel to them in their own Tongue. This *English* Pastor is dead, nevertheless that Church has an *Indian* Preacher.

There are besides that, five Assemblies of *Indians* professing the Name of Christ, not far distant from *Marshippaug*, which have *Indian* Preachers: *John Cotton* Pastor of the Church at *Plymouth* (Son of my venerable Father-in-law *John Cotton*, formerly the famous Teacher of the Church at *Boston* ) hath made very great progress in learning the *Indian* Tongue, and is very skilful in it; he Preaches in their own Language to the last five mentioned Congregations every Week. Moreover of the Inhabitants of *Saconet* in *Plymouth* Colony, there is a great Congregation of those who for distinction sake are called *Praying Indians*, because they pray to God in Christ.

Not far from a Promontory called *Cape Cod*, there are six Assemblies of Heathens who are to be reckoned as *Catechumeni*, amongst whom there are Six *Indian* Preachers: *Samuel Treat*, Pastor of a Church at *Eastham*, Preacheth to those Congregations in their own Language. There are likewise amongst the Islanders of *Nantuchett* a Church, with a Pastor who was lately a Heathen, and several Meetings of *Catechumeni's*, who are Instructed by the Converted *Indians*. There is also another Island, about Seven Leagues long, (called *Martha's Vineyard*) where are Two *American* Churches planted, which are more Famous than the rest; over one of which there presides an Ancient *Indian* as Pastor, called *Hiacooms*: *John Hiacooms*, Son of the said *Indian* Pastor, also preacheth the Gospel to his Countrey-Men. Another Church in that place *John Techinosh* a Converted *Indian* teaches. In these Churches Ruling Elders of the *Indians* are Joyned to the Pastors; the Pastors were chosen by the people, and when they had fasted and prayed, Mr. *Eliot* and Mr. *Cotton* laid their Hands on them, so that they were solemnly Ordained. All the Congregations of the Converted *Indians* (both the *Catechumeni* and those that are in Church Order) every Lords Day meet together, the Pastor or Preacher alwayes begins with Prayer, and without a Form, because



because from the Heart ; when the Ruler of the Assembly has ended his Prayer, the whole Congregation of *Indians* praise God with singing ; some of them are excellent Singers : After the *Psalms*, he that preaches reads a place of Scripture ( one or more Verses as he will ) and expounds it, gathers Doctrines from it, proves them by Scripture and Reasons, and inferrs Uses from them after the manner of the *English*, of whom they have been taught ; then another Prayer to God in the Name of Christ concludes the whole Service. Thus do they meet together twice every Lords-day : They observe no *Holy-days* but the *Lords-day*, except upon some extraordinary occasion, and then they solemnly set apart whole days, either in giving Thanks or fasting and praying with great servour of Mind.

Before the *English* came into these Coasts, these barbarous Nations were altogether ignorant of the True God ; hence it is that in their Prayers and Sermons they use *English* Words and Terms ; he that calls upon the most Holy Name of God, says, *Jehovah*, or *God*, or *Lord*, and also they have learned and borrowed many other Theological Phrases from us. In short, there are six Churches of Baptized *Indians* in *New-England*, and Eighteen Assemblies of *Catechumens*, professing the Name of Christ.

Of the *Indians* there are Four and Twenty who are Preachers of the Word of God; and besides these, there are Four English Ministers who Preach the Gospel in the *Indian* Tongue. I am now my self weary with Writing, and I fear least if I should add more I should also be tedious to you; yet one thing I must add, (which I had almost forgot) That there are many of the *Indian* Children who have learned by heart the Catechism, either of that Famous Divine Mr. *Perkins*, or that put forth by the Assembly of Divines at *Westminster*, and in their own Mother-Tongue can Answer to all the Questions in it. But I must end. I Salute the Professors in your University; to whom I desire you to Communicate this Letter, as Written to them also. Farewell, *Worthy Sir*; the Lord preserve your Health for the Benefit of your Country, his Church, and of Learning.

*Yours ever,*

*Boston in New-England,*  
*July 12. 1687.*

*Increase Mathers.*

*An*

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*An Advertisement.*

**S**OME further Account of that *Jesuite Catechism*, and *Cases of Conscience*, mentioned in the above-written Letter, may be seen in the Life of Mr. John Eliot: Written by Mr. Cotton Mather, pag. 135, 136, 137. Edit. Third, Printed at London for John Dunton.

**T**HE Righteousness of God through Faith, upon all without difference who do Believe: In Two Sermons; On *Rom. 3. 22.* Preached at the *Merchants-Lecture* in *Broad-street*, by *Nathaniel Mather*, Minister of the Gospel. Printed for *Nathaniel Hiller*, at the *Princes Arms* in *Leaden-Hall street*.